



Mr. *L A M B E*'s
S E R M O N
O N T H E
Present Rebellion,

Preach'd at *St. Katherine Cree-Church,*
and *All-Hallows Barkin,*

On *Octob. 16. 1715.*



Price 4 *d.*



THE
MUSEUM



The PRETENCES *for the present*
REBELLION, *considered.*

I N A
S E R M O N

Preach'd at

St. KATHERINE CREE-CHURCH

A N D

ALL-HALLOWS BARKIN,

On Octob. 16. 1715.

The SEVENTH EDITION. *h*

By CHARLES LAMBE, A.M.
Minister of St. Katherine Cree-Church, and
Lecturer of All-Hallows Barkin.

*Printed at the Request of Sir Randolph Knipe,
and many of the Gentlemen of both Auditories.*

L O N D O N :

Printed for SAM. CROUCH at the Corner of Popes-
Head Alley in Cornhill. 1715.

THE TRINITY for the present
REPRESENTATION, composed

IN A

SERMON

ON

THE KATHARINE GREEN CHURCH

AND

ALD H. J. BARNES



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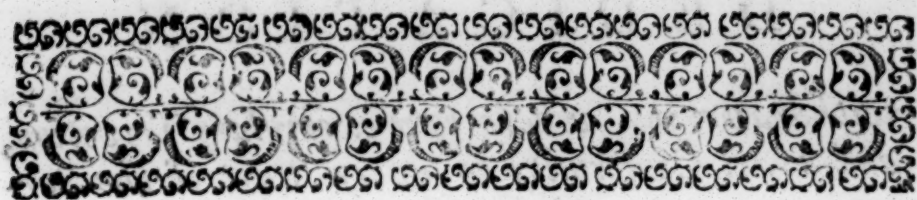
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THE CHURCH OF THE

TRINITY

NEW YORK

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T O

Sir Randolph Knipe, Knt.

S I R,



HIS Sermon, which you call'd upon me with so much Earnestness to make publick, by your particular Commission, has the Honour to bear your Name in the Front of it. It is much to my advantage, that it appears abroad under the Patronage of a Gentleman, whose Character alone will recommend and keep it up, notwithstanding all the Defects, which I am afraid in the Reading you will find, tho' I was so happy as to cover them from you in the Hearing.

*It has been some Uneasiness to me, that I did not immediately acquiesce, when you first mention'd your Desire to see it printed, because it was just upon your returning to our Congregation, from which a publick Office in the City had so long
with-*

DEDICATION.

withdrawn you, where your exemplary Devotion, and exact Conformity to every Part of the Service, give you a Right to any thing that you are pleased to ask or command of me. I hope you will impute this to a common Fear or Concern, which every one has or should have upon him, when he is engag'd in this manner to appear in publick, and not to any want of Respect to you, which I am sure I am oblig'd in Gratitude and Conscience always to Abound in.

Since I have mention'd the publick Office you have lately born in this City, I cannot forbear congratulating your particular good Fortune, that notwithstanding the great Variety of Interests, which a Sheriff of London is engag'd in, the most Malevolent or Ill-minded, even in these censorious divided Times, have not taken upon them to impeach either your Address or your Patience, your Justice or your Wisdom. This is a Happiness, which has not fallen to the Share of many of those very worthy Gentlemen, who have gone before you in that Post. I am afraid the first thing any of your Fellow-Citizens condemn you for, will be the Encouragement you have honour'd this Sermon with; but both of us being engag'd by the same Motives, Love of our native Country, Duty to our Lawful King, and Zeal for the Protestant Religion, I believe any Censure or Reflection will sit very easy upon us. For my part, I have no Views, no unhandsome Designs of Interest or Ambition; I have discharged my Conscience, and my Duty to God and the King, which is Reward enough,

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enough, and as much as I look for. Methinks, my Country calls upon me, and every Clergyman, in the pathetick Language of the Mariners to Jonah, who lay asleep in a Storm, when the Ship was sinking, What meanest thou, that thou sleepest? Arise, call upon God, if so be, that he will think upon us, that we perish not, Chap. i. 6.

It is amazing to me, that that Voice has had no better Effect; that so many sleep in the Tempest which is rais'd in the Kingdom, who I am sure might with good Success say to those Storms, Be still, and put a stop to the Madness of the People: But they are all Wise, Good, and Learned, and I the least of the Brethren, and in Duty oblig'd to refrain from Censure; I am only to wait, and pray, that the Divine Ephphatha, that is, 'BE OPEN'D', may be heard amongst them; then will the Strings of all Tongues be loos'd, and we shall all speak PLAIN, St. Mark 7. 35.

I will detain you no longer, than while I beg of you to esteem me truly sensible of the Honour you do me in this, and of those uninterrupted Civilities and Respects, which I have always receiv'd from you, since I have been so happy as to be your Minister; and withall, how much they oblige me to those Returns of Gratitude and Thankfulness, which a Minister so highly favour'd is able to make to so good, and so worthy a Parishioner.

I should be ungrateful, if I did not mention, with all due Acknowledgments and Respect,
those

DEDICATION.

those other Gentlemen of both Auditories, who in a Manner and at an Expence uncommon, have encourag'd the Publication of this Discourse. I hope God will bless the Undertaking, and all those who have given so much Help to it ; which is the hearty Prayer of,

S I R,

Your most Obedient Servant,

in all Faithfulness and Gratitude,

CHARLES LAMBE.



 PROVERBS XXIV. 21.

My Son, fear thou the Lord, and the King, and meddle not with them that are given to change.

IF a Man were to take a View of the settled Principles, and allow'd Doctrines of the Church of England, how strictly they enjoin Love, Honour and Obedience to the King, and to all that are put in authority under him; if he were to consider how carefully our Fathers have taught them us, and in Persecutions gave us Examples of adhering to them even to Death, and also that we, the Sons of this present Generation, have our selves universally glory'd in them, and urg'd with Zeal uncommon, a due Conformity to them upon the Pain of Damnation; he would be apt to think, that to discourse upon this Subject in an Assembly of the Church of England, was, literally, being instant out of Season: He would conclude it as unnecessary to exhort a Member of this

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Church to *love* his *King*, so to love him as to keep his *just* Commands, as it is to exhort him to love himself.

But when he comes to consider the *Practices* of too many of us, how vastly different they are from the *Doctrines* we have received and learnt ; when he reflects upon the present *open* Rebellion of *some*, and the *secret* Machinations of *more*, against the King, his Dignity and Crown ; he will immediately acquit the Preacher, and mourn with him the unhappy Necessity he is under of forming afresh the Minds of a Multitude, and beginning his Instructions a new, as if they were just arriv'd from a *State of Nature*, without any Notion of Government, or Authority *supream*.

If I thought this Assertion too severe or uncharitable, I would endeavour at some Abatement of it ; but the Trumpet of Rebellion already begun, the loud Alarms of a Civil War, drown the Calls of Charity, and will justify the *severest* Way of expressing our Resentment and Detestation of it.

I would by no means be thought to level, and God forbid that I should level, what has been, or what hereafter shall be said, at *all* the Members of our Excellent Church. There are in it, God be prais'd, great Examples of Loyalty and Obedience ; there are in it *now*, and ever will be, Men that fear God, and the King too, good Subjects and good Christians ; nay, it is impossible to be one without the other. But since there is so visible a Defection
of

present Rebellion, considered. 3

of many, I had almost call'd it *Apostacy*; since they who appear to be *foremost* in this black Conspiracy of invading our Nation and enthroning a Papist, were also foremost in our Esteem as Lovers and Patriots of our Church; some Asperity of Language and Reflection will not be look'd upon as criminal, by any virtuous or loyal Subject.

I hope every one that hears me has, or will endeavour hereafter to obtain, a Title to those Epithets of *Virtuous* and *Loyal*; and then I may promise my self your Candour, Patience, and Attention, while I endeavour to defend you from the evil Influences of such bad Examples; and while I exhort you, who remain *untainted* in your Allegiance, not only to continue so unto the end, but to endeavour also by all the Acts of unfeigned Obedience and Love, to atone for the want of it in some of the Brotherhood; by a very eminent degree of *both*, to wipe off the Blemish those rebellious Sons have cast upon our *Mother the Church*; and to pay those Arrears of Duty, which *they* owe to the *Father* of our Country, the *King*. In order to which I have made choice of these Words of Solomon, the wisest of Kings, *My Son, fear thou the Lord and the King, and meddle not with them that are given to change.*

Which Advice, tho' at first sight it seems *particular*, is not address'd to his *own Son*, but to all the *Sons of Wisdom*, to every true Child of Religion and Loyalty, he speaks as the good Father of his People, over whom he is set, *as*

the Minister of God for good; and would endear himself to them by calling them his Sons. He puts them in mind of that Reverence and Duty, which they owe to *him*, as their common Parent; and of that Love and Regard which he, as their common Parent, owes to them: By calling them his *Sons*, he acknowledges the Right they have to Protection and Defence from every Evil both at home and abroad; and to his continued Providence and Care, that every one might be easy and safe, as far as possible, *under his own Vine, and under his own Figtree*; at the same time intimating to them, that Returns of Gratitude and Love were his just Expectation; which we certainly withhold from him, if we were stubborn and perverse Children, if we left off *to fear God*, and *to fear the King*, and presumed *to meddle with them that were given to change*.

The *Fear of God* and the *Fear of the King* are so necessarily dependant the one on the other, that where the one is, the other will always have a place; and where the one is laid aside, the other is abandon'd also. It is not possible to believe that a Man can pay all awful Reverence and Regard to God the Supream Governour of the World, who shews continued Disrespects to his Vicegerents, and dishonours daily his Anointed ones. Whatever Honour or Dishonour we do to them, we do it unto God also.

And therefore, though a Man set up for the greatest Patriot, though he appear the most
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zealous of all for his Religion, and his Followers cry aloud the *Temple of the Lord*, the *Church of England*; if they act in direct Opposition to the Principles of that Church, rebelling openly against the Supream Head of it here on Earth, their Noise and Zeal is Hypocrisie and Cheat, and is only to cover Designs they dare not openly own. To pretend to *fear God*, that is, to be truly Religious, and refuse to swear Allegiance to the King, or to break the Oath when they have taken it, has something in it very extraordinary; and is the oddest Way in Nature of obtaining the Character of a Patriot.

For this Reason it is, that *Solomon* is so particular in his Advice; for though, as I said before, the *fear of God* does necessarily imply the *fear of the King* too; yet because some Men did pretend to fear God, and yet withdraw themselves from their Allegiance to the King, he is very express, and mentions both, and as the *fear of God* is usually in Scripture put for the *whole of Religion*, for an exact and uniform Obedience to his Commands, so the *fear of the King* as properly includes a ready and chearful performance of every Duty incumbent on us as Subjects and Christians; and the Command, *not to meddle with them that are given to change*, being immediately subjoyn'd to the other, *fear God, and the King*, it is plain, that *Solomon* did look upon any Engagement or Concern, directly or indirectly with the Lovers of Novelty and Change, destructive of that *fear of God*
and

and the King, which every one in Subjection ought to live, and to die in.

There are indeed different Changes which Men are given to, according to their different Conceits, Interests, or Resentments, and there is the same variety in the Methods by which they pursue and carry on the Change they aim at; but they all tend to the same thing, directly or in their Consequences, they strike at Government, they shew an absence of that fear of *God and the King*, which the Text advises us to, and it makes us equally Criminal in the Eyes of God; though railing at the King, arraigning and condemning his Counsellors, spreading defamatory Libels, sowing Jealousies amongst his People, be not actual Resistance or Rebellion, yet they are the first and common advances to it; and he whose Conscience allows him in those Things, can never be suppos'd to obey, or to refrain from Rebellion for *Conscience-sake*, but for his own sake, for fear of the Gibbet, which daily reminds him of the Consequences of Rebellion. And his Obedience with those Circumstances attending it, will but little avail him in the Eye of the King; and will avail him less, nay, will be severely punish'd, even with the rankest Rebels before God.

Upon such Considerations perhaps as these, the wise Man in the Text forbids in *general*, not to *meddle with them that are given to Change*; he does not mention any *particular Change*, because any attempt to alter a Government

vernment establish'd, and settled according to the Constitution of the Kingdom, was highly Criminal, in every Degree of it, in every Step towards it, and every Species of Change or Alteration, that can be intended.

But though the Text in *general* Terms, forbids us to meddle with any Change in Government whatever; give me leave to comply with the Necessity of the Times, and to be *Particular* in the remainder of this Discourse.

We have been told from the Throne, that a Change in this Government is actually attempted; and this we have seen confirm'd, to the Amazement of all good Subjects, by secret Murmurs and Revilings, by open Outrages, and Insults upon Authority, by seditious and tumultuous Riots, by proclaiming another King, and erecting his Standard in full Defiance of our true, rightful Sovereign *GEORGE*, whom *God*, his own Lineal, *Hereditary* Right, and the *Estates* of this Realm, according to the known Laws, and Usages of it, have call'd to be our King, and to exercise Dominion over us.

With those that *are given to this Change*, it is *your* Duty *not to meddle*, and it is *my* Duty in the Name of *God* and of the *King*, to beseech, to exhort, to *charge* you ever to forbear it.

That I may do this with the greater Success, and that you may more willingly acquiesce in it; I will shew,

- I. What the Change is, which at this time is too apparently intended.
- II. I will consider the Pretences, and Reasons which are given for it.
- III. Exhort you *not to meddle with them that are given to it.*

I begin with the First.

- I. What the Change is, which at this time is too apparently intended.

And this I do not mention so much for your Information, because you cannot be ignorant of it in the main, as I do to raise your Aversion to it, and Abhorrence of it. Is there an *English Protestant* of so cold a Constitution, as not to fire immediately, when he hears of changing a *Protestant* King, descended *without Dispute* from a long Race of Royal Progenitors, Kings and Princes of our Land, inamour'd of our Constitution, Civil and Ecclesiastical, delighting in Justice and Mercy, averse to Tyranny, and pleas'd to see his People in that Liberty, *Wherewith our Laws have made us free.*

Would he not burn with Rage, I say, to hear of giving such a Prince, for a Youth of a disputed Parentage, biggotted to the *Popish* Faith, sworn a Child at the Altar to bear perpetual Enmity to our Church, to seek the Ruin of it upon Pain of Damnation, taught to detest our happy Constitution, which shuts the Doors of our Kingdom against him; a Youth taught to govern

govern only with Rods of Iron, by Force of Arms, Excommunications, Inquisitions, Fire and Faggot, and all the Artillery of the Church of *Rome*; a Youth big with Revenge, and impatient to execute it upon us, whom he vainly calls *his* People, and *his* Subjects.

Unhappy Change! so fatal and destructive to us all, that one would think, as nothing but the highest Infatuation could move the Contrivers of it to *attempt* it, so nothing but the same Witchcraft can move the main Body of this Kingdom to *accept* it. And therefore, let us consider,

II. The Pretences that are made to justify their Consciences and their Conduct in so wild and wicked an Undertaking.

And here I would first bespeak your favourable Sentiments, that you would not impute my engaging in this Subject, to any vain opinion of my own Abilities, which I acknowledge greatly Inferiour, or-to any Inclination to intermeddle in the Affairs of Kingdoms, but impute it to the Command of our Sovereign, and our Bishop, to the Promises that we lately made them both in personal Addresses, *viz.* That we would instil good Principles into the Minds of our respective Congregations, that we would endeavour to set them right in their Notions of Obedience, and furnish them out with such Doctrines, as would make them good Subjects, and good Christians.

The Pretences are chiefly these Three.

1st. They would restore *Right* to a Person greatly injur'd, by the Settlement of the Crown in the *Protestant Line*.

2^{dly}. They would redeem their Fellow-Subjects, from their Oppressions under his Majesty's Government.

3^{dly}. They would secure the Church of *England*.

1st. They would restore, &c.

It would ill become me, the Course of whose Studies has been always bent another Way, to presume to give you a detail of all those numerous Laws and Statutes, Ancient and Modern, which limit and settle the Rights and Claims of the Crown; but we may all affirm this, that from the King to the most inferiour Subject, there is no Demand of *Right*, but what the *Laws* of the Realm derive to them; *Unalienable, Indefeasible, Hereditary*, without the Qualifications which the *Law* and Constitution expect, are the Language only of Tyrants and Oppressors, and a few black melancholy Men, who learn to obey from the Phlegm and Indolence of their Tempers, and their want of Spirit to look up, and feel when they are oppress'd.

But what *Right* the present Pretender to Dominion over us has, from our *Laws*, is not yet made manifest, in all the variety of Attempts to that Purpose; the Laws I am sure
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are *express* against him, and if his *Birth* could give him any *Right* or *Title*, even *that* is so much weaken'd by the *Circumstances* attending on it, that nothing but a very *implicit Faith*, can move us to believe it.

To be forc'd to reflect upon the Birth of *any* Person, is grievous enough to a generous Mind, and more so, when the Person is the reputed Son of a King, but we *must* bear to be remind-ed upon this Exigency, that the Conduct of his supposed Mother, in the Day of her Travail, gave a peculiar Unhappiness to his Case; that was done in a *Corner*, which should have been done *openly*, to the utmost Extent of Decency; the Care that should have been taken to convince the proper Persons of his real Relation to her, was employ'd in making it a Secret, and hiding it from them; which exposes his *Birth* to many, and so fair Objections, that I am confident, the greatest Stickler for his *Hereditary Right*, would not leave his reputed Son the Estate of an ancient Family, if his Legitimacy was attended with so many Objections; and so fairly open to the Suspicions of Imposture; nor would any Son, suppose him *Legitimate*, think himself injur'd, when left out of the Succession, for want of the *Qualifications* (which he *refus'd* to bring with him, though made by *Law*) necessary and essential to the Inheritance.

This Notion of *Right* has been so fairly and clearly confuted, upon the Foot of our *Constitution*, by the Learned Dr. *Higden*, now with God, that his Adversaries have only rail'd and vilified

him, and have never answer'd him any other way, *than by calling Books an Answer* to him.

Let not this Pretence therefore make any Impressions upon you; it is a Bait laid only to catch the Unwary, to work upon the *unduly* Compassionate, and to give some sort of Glos to an impious Rebellion. Suffer it not to withdraw you from your Allegiance to your present lawful Sovereign; let it not make any Alteration in your good Esteem of him; lead him, tho' he be thy Brother, before a Ruler, who ventures by such Insinuations to tempt thee from thy Duty, or to unsheath thy Sword against him.

2dly. There is another Pretence for this Rebellion, That they would redeem their Fellow-Subjects from their Oppressions under his Majesty's Government.

There never yet was a Rebellion, but *Redemption from Oppression* was one of the pretended Motives to it; and that Arch-Rebel beyond the *Tweed*, who has erected a Standard, and call'd it by the Name of a King, whom we know not, in his Declaration tells us, he is come to *redeem us from Oppression*; but in his great Modesty he is silent as to the Nature of the Oppression, wherein it consists, or in what manner we are afflicted with it. So *Corah* ushered in his Rebellion against *Moses*, a Man of so little Ambition, so little inclin'd to Power, that he is recorded in Holy Writ as the *meekest Man upon Earth*, and yet to give some colour

to his Rebellion, he charges him before the People, that he *took too much upon him*, Numb. 16.

3. So *Jeroboam*, when he had determined to revolt, complain'd to *Rehoboam* of the *grievous Services, and heavy Yoke, which his Father had put upon all the Congregation*, 1 Kings 12. 4.

There is indeed a keen Appetite in the greatest part of Mankind, to hear Evil of their Governours, and to believe as well as to report it to be true, tho' they are in a manner convinc'd of the contrary. This Inclination has been of great Service in Seditions and Rebellions; to redeem Fellow-Subjects from Slavery, or Oppression, is extremely popular; it strikes home upon the giddy Multitude, and every one is proud of being a Patriot of Liberty.

But as in most Rebellions the Pretence is only feigned, and the Noise of Oppression a Lie, a Cheat upon the People; certainly it never was more apparently so in any than in *this*.

It is not long since God bless'd this Nation with his Majesty's happy Accession to the Throne; it will therefore be no difficulty to look back, and recollect the several Passages of his Reign, from the time that we all unanimously put the Scepter into his Hand, to this time, that the Treacherous and Ungrateful would impiously wrest it out. And here I appeal to the most discontented, to the most *rebellious* Breast; whose Right has he taken? Whom has he oppress'd? What Promise or what Law has he broken? What Part of our
Consti-

Constitution has he invaded? Has he run in upon the Doctrines or Disciplines of the *Church*? Or has he dealt unfairly with the Laws, the Customs, and Usages of the *State*? Have you not his Royal *Word*, that he will *inviolably* maintain them all? And have we not had a continued Series of Royal *Deeds* to confirm his Sincerity, and shew his Truth? Has he deviated at all from the Examples of his Predecessors under the same Extremities, even those to whom we are *most* endear'd, and whose Memories are *most* precious to us? Are not his Ears open to all Complaints, and his Hands to all our Addresses? How gracious are the Answers that he gives? How affectionate the Expressions of his Love, his Care and Concern for us, even at a time when Indignities are daily offer'd, when Faction runs high, and Rebellion flagrant and domineering.

Can *this Prince* be an Oppressor, cruel, implacable and revengeful, whose Temper is not ruffled in the height of these repeated Provocations, who can speak *Peace* to his People, tho' they have *War in their Hearts*? Who like the God he represents, is more inclin'd to *Mercy* than to *Judgment*, and is more ready to forgive than to punish, tho' he is provoked every Day?

Whatever is extraordinary, or more than we have been us'd to in his Government at this Juncture, is not owing to his *Choice*, but to *Necessity*, to our selves, to our *undutiful Behaviour*.

The Laws of Nature, of the Land, and of God, allow a King, as well as his People, in the necessary Methods of Defence; and it would be an unpardonable Neglect in the governing Part of a Nation, to leave it *in a defenceless Condition, when a Rebellion was actually begun at home, and an Invasion threaten'd from abroad;* and the Iniquity of those Men is as unpardonable, who insinuate their Fears and Jealousies upon that account, instilling Apprehensions of Oppression and Tyranny, and all the evil Consequences of a *standing Force*.

And therefore let us take a view of him in his own native Country, see him there encompass'd always with an armed Host, ever ready to execute his Commands, or his Vengeance; see him there invested with Arbitrary Power, under no Restraint, but what his own Wisdom, Justice and Mercy laid upon him.

What Acts of Tyranny, Cruelty, or Oppression have his Enemies *here* been able to charge him with? They would have told us these with Pleasure and Aggravation, if any such they could have found: But the Grief and Tears of his Subjects, when he parted from them, sufficiently convince us that they had nothing of this to complain of; and why should we imagine that his Subjects here at home shall not find from him, with this small additional *temporary* Authority, the same Lenity, Justice, and Goodness, which made him lov'd and ador'd by his Subjects abroad, even in the Plenitude or Fullness of Power uncontroul'd?

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There is a 3^d Pretence for this unnatural Rebellion, and that is,

The Security of the Church of *England*.

In truth, I am almost asham'd to mention it, it is such an unaccountable Imposition, such an Indignity done to common Understanding, that *that* Provocation only, abstracted from all other Considerations, should methinks be enough to kindle our Resentment, and determine every one to arm against them. It is as modest to call upon us to believe *Transubstantiation*, as it is to call upon us to believe, that our Church will be more secure under a *Papist* than under a *Protestant* King.

But whence is this surprizing Security to arise? They tell us, from the *Obligations* he will put himself under upon his Accession; and will he perform those Engagements, when he finds himself fixt and well settled?

If he does, he has been strangely misrepresented, and is no *Papist*; or if he is a *Papist*, it would be barbarous and unchristian in his Subjects to insist upon them, because according to the ruling Principle of the *Popish* Faith, those Engagements with *Hereticks*, unless broken, would sink him deep into the Miseries of the Damn'd.

And is it to be imagin'd, that a Man so bigotted to his Religion, that a *Crown* cannot tempt him to change it, and that purely upon the score of Conscience, and the Fears of Hell, can ever be prevail'd upon to defend a Church,

or

or protect its Members, which are *both* equally the Aversion of his Soul, consider'd as *Protestant*, when he really believes that Eternal Misery will be his Portion if he does, and Eternal Happiness his Reward if he does not.

What other Motive but this did induce that poor, unhappy, misguided Prince, whom he calls his Father, to deal so madly with his People, as he did?

You will all recollect, when the *Bill of Exclusion* lay before the Legislature, the Apprehensions of *Danger* to the *Church*, from the *Religion* of the Heir apparent, was one of the chief Causes of it. When the Zeal and Power of the Promoters of it seem'd to promise Success, an Expedient was offer'd, Methods propos'd to screen the Church from all the Dangers that could arise; Assurances were given, Promises made, such as prevail'd at that Juncture, and put a stop to that remarkable Proceeding, after a Struggle of more than two Years. In due time, the then *Heir apparent* became King, was crown'd, and submitted to all his Promises, renew'd and confirm'd in the most solemn manner: He ty'd himself in all the strictest Bonds of Honour, Conscience, and Religion: He made a Covenant at the Holy Table, before the Congregation of his People, and in the Presence of God, that the Church of *England* should ever have his Defence and Protection, that the Laws of our Land should be the Rule of his Reign.

But alas ! the Oaths and Covenants *were all deceitful as the Brooks, and as the Streams of the Brooks they past away.* It was not long before he persecuted the Church, broke through her Establishment, and disputed every Article of her Creed : It was not long before he invaded the State, trampled upon our Statutes, despis'd our Laws, and sold himself to work *Wickedness in the Sight of God.*

Upon this Head it is just and equal to remind you, that his History is a fair Caution to us for the future ; *it is written for our Instruction,* and we are to learn by it never to put our Trust in one; whose Religion enjoins Perjury, makes the Breach of Oaths and Covenants with Protestants highly *meritorious*, and one Way to Salvation.

But they tell us, that the Person for whom they are called to rebel, having seen the Errors of this King, and known his Fate, will be careful to avoid them, and dread the Steps which brought that Fate upon him.

Alas ! if he is sincere in his Religion, as we have no Reason to doubt, those *Errors* are all *Good Works*, and the Consequences not *unhappy*, but full of *Merit*, and to be courted by every good *Catholick* : These he believes have rais'd him among the *Blessed ones* above, and the Knee is bow'd to him daily, as to one of the most powerful Saints of Glory. And how can we believe, that he will not follow an Example he so much honours, or that he is not as ambitious by the same Methods of obtaining his

his Place in Heaven, as he seems to be of his Throne here on Earth?

How vain therefore is this Security? How great a Contradiction in its own Nature? And how unable sure to prevail upon the *softest* Understanding! Certainly, they offer it only as a Tryal of our Faith. If we can believe this, they will rightly conclude us susceptible of any Impressions, and that the wildest Tenets, and most shocking Doctrines of *Popery*, will find our easy and ready Assent, the chiefest Thing they aim at, and the discovery of it will be a great Satisfaction, as well as a huge Encouragement to go on.

And therefore as the Church can have no Security from this Quarter, give me leave to congratulate your Happiness that she wants none.

That we are *oppress'd*, and that the *Church is in Danger*, they tell us in general Terms; had there been any *real* Instances of either, undoubtedly their Accounts would have been *specifick*, and we should have known the Particulars. But a *general* Assertion is of some use in a Rebellion, it makes some Impression upon the less penetrating, and is an Advantage they think must not be lost.

It is greatly Happy for us, when our *Church* is declared in *Danger*, that we cannot easily perceive it; the only Danger she is in, is from those *False Brethren*, that have rebell'd against her; from these indeed they have in some measure secur'd us, by receiving some of the guilty Leaders into their own Arms, and di-

stant Countrys, and animating the rest to such wild, impracticable Attempts as will certainly destroy them in the End.

As for any other Danger, it is yet hid from our Eyes, Her Establishment is yet firm, and untouch'd, the Laws for her Privileges, and Prerogatives in full Force, receiving every Year from Authority repeated Assurances, which are so many fresh collateral Securities; the generality of us are indear'd to her, beyond the possibility of changing. Our Hearts, our Minds, our Souls, are tied down to her, and all our Strength at Hand to defend her in perillous Times.

Where then is the Danger? From whence does it proceed? From the *King*? Good God! Are all the *sound* Members of the Body united in one Interest, and does the *Head* conspire against them? *Fatalis quædam Calamitas incidisse videtur!* Some fatal Infatuation seems to have seiz'd the Minds of Men! And *that God had given us over to believe a lie.*

The Church and Monarchy of *England* are so necessarily oblig'd to each other, their several Interests so link'd and interwoven, that it is morally impossible for either of them to subsist in their present Glory, if separated and divided.

In a just Sense of this, as well as mov'd by his Inclination and Judgment, our wise, and gracious Sovereign, has not been wanting in any *single* Evidence of his sincere and hearty Attachment to her, I wish I could say her Sons
had

had been careful to give equal Testimony of *their* sincere Adherence and Affection to *him*.

The first Advances to his Reign, were attended with all imaginable Assurances of his Favour and Protection; the Time of his Coronation was spent in binding his Conscience, his Soul, and all that was dear and valuable to him in the strongest Ties that Man or God could require of him, which he yielded to with Chearfulness and Pleasure, with an Alacrity peculiar enough to convince the most suspicious, the most *jealous* of his Subjects, and what Pains has he taken since, to shew the Sincerity of his *Faith* by his *Works*? Attending publickly our Preaching, our Prayers, our Sacraments, expressing daily his entire Reconciliation, and his regard to them Superiour to all other Ordinances whatever.

With what Endearments, with what Grace, and Favour did he receive the Addresses of the Clergy of *London*, of the Universities, of the Convocation? How remarkably gracious were his Answers, how full of comfortable Assurances, how becoming a good King, and a *true* Father of his People? How chearfully did he recommend to his Parliament upon our Petition, the providing a Maintenance for the Ministers of new erected Churches? How generously, purely for the Encouragement of Learning, did he present to the *Loyal University* of *Cambridge*, one of the noblest, and best collected, private Libraries in *Europe*? How does he delight to do us good? He seems to love, he desires,

fires, he *waits to be gracious to our Sion.*

Where then are those Ingrates, where are those spots and stains to our Holy Church? Is it possible that after all *the Benefits he hath done unto us*, after all the Certainties of *future Services*; that they should, like the perverse, insensible *Jews*, persist still to declare, *not this Man but Barabbas?*

Unhappy Choice! Fatal Resolution! So destructive in it self, that sure you do not want much Exhortation to guard against it, and against the Men that would draw you into it. When such a *Change* is offer'd at, as this, which I have been mentioning, you want not certainly to be persuaded, not to *meddle with them that are given to it.*

Not to meddle, that is, not to bear any part with them directly, or indirectly, not to believe or spread their Libels, not to join in their Revilings, not to conceal the Design, not to assist with our Counsel, or our Money, not to give Encouragement to it by Word, or Deed; the contrary to which, according to the various Expositions of the Word, is to *meddle with them that are given to Change.*

And here if I had not already swell'd this Discourse to its just Limits, I would urge you not to *meddle* in this Change, from the Topics of common Honour, common Gratitude both to God and the King, common Interest as Subjects, and common Conscience as Christians; but these are Subjects too copious to be undertaken towards the close of a Discourse,
which

which you already wish at a full stop.

But yet I cannot forbear offering to your Consideration this Particular :

How great the Reflection is upon us, how much we suffer in the Esteem of *Europe* ; we who pride our selves in the Title of the *Balance of Europe* ; we who are lookt upon as a *great and a wise Nation*, have exposed our selves *justly* to Reproach, Contempt and Scorn.

What can the Neighbour Nations think of such an unsettled, wavering, inconstant People ? What Prince can wisely venture upon any Conventions or Alliances with *us*, who are so fluctuating and unsteddy in our Affections, and in every Particular of a Subject's Duty ? Posterity will hardly believe, after we had Enacted, Guaranteed, Invited, Received, Crown'd a Prince our King, Sworn to him, abjur'd his Enemy, and all this with Unanimity, with all the Acclamations of Joy and Transport, that in the Course of a few Months our Behaviour forc'd him to stand surrounded with an armed Host, to call his Ships from their peaceful Harbours, not only for the Security of his Government, but even of his Royal *Person*, even of his Royal *Issue*, whom he threw into our Arms, and confided in the Honour of his Kingdom for their Safety ; and all this because the Justice of his Laws persued some popular Fugitives, who now screen themselves under the Wings of Popery, and act in concert with the Enemies of our Repose, and the Pretender to our Crown.

God

God has frequently, and very signally deliver'd this Church from the Invasions of Popery, from the secret Plots and deep-laid Conspiracies of the Sons of *Rome*, not only in the Years long before us, but in the Years nigh unto us, and even this *present* Time.

The Death of that Old Monarch in the Nation beyond us, who has so long been a Rod in the Hand of God to chastize this Nation, and vex *Europe*; his Death at this time, when he had form'd a Conspiracy (I am ashamed to mention his *Confederates*) to invade our Country, and place a Papist on the Throne, is a mighty Instance of God's Favour, how much his Providence is concern'd for us, and how he delights to save and defend his Church and People.

Had not he dy'd, the Sword had been drawn throughout the Kingdom, and we cannot say which of us would have been left alive; and therefore since God has done so much for our Safety, let us co-operate with his Providence, and do something towards it our selves; let us all stand up as one Man, in defence of our Laws, our Religion, and our King. Let us obey the Calls of Honour, Gratitude, Interest, and Conscience; let these drown the Murmurs of the Disaffected, the Noise of the Factious, and the Clamour of the Rebellious; let no sly Insinuations, artfully contriv'd to deceive, have any effect upon us; let no Promises from the Quarters of Papists prevail with us to meddle, or to side with them.

I have

I have told you that this Church has felt the heavy Hands, and known the naughty Hearts of Popish Kings; no Oaths, no sacramental Obligations have been able to hold them; all the Sacred Bands have been broken through, and our Fathers have groan'd under Tyranny and Persecution, when they vainly flatter'd themselves with Liberty and Freedom.

And therefore if you have any Love for your selves, for your King, for the *Protestant Religion*; let us guard against all the Encroachments that the *Pretender* to the Crown can make upon us, either by his Friends from abroad, or his Abettors here at home; and this, if we are brought to that unhappy Necessity, it is our *Duty* to do, *by Force of Arms*; the Aggressor may be slain by the Laws of God and the King; it is the Cause of Liberty, of Religion, of our Souls; and therefore Life, Estate, and all that is dear, must be put to Hazard, in defence of it.

But there is a Way, I believe, even yet, to prevent these sad, these fatal Extremities; we may defeat the Rebels, without Sword, without Blood; and that will be by calming our Passions, giving a new Turn to our Tempers, resolving against any evil Inclination to our Governours; and joining heartily with them, and acquiescing in their Administration.

Want of *Unanimity* is the first Cause of all our Evils; and will infallibly ruin us at last; our *Divisions* only gave new Life and Courage to this old Enemy, that has so long slept, and

as it were, in Death. Our *Animosities* alone have call'd him from *among the Tombs*, and unless we allay them, he may Rage perhaps amongst us, like the Dæmoniack in the Gospel, beyond a possibility of being bound, or chain'd down again.

Men, Brethren, and Fathers, let us consider fairly with our selves, what it is that we Quarrel about, what the chief Occasion is of this *great* Breach so scandalous to our Church, so destructive to our State; and it will appear so *frivolous*, that you cannot possibly continue any longer in it.

We that are *inferiour* People *must* be govern'd; and while the *Constitution* is the Rule of Power; shall the Dispute be, who, under the King, shall govern? Shall our Affection to particular Men, suppose them truly Good, set us a-float in a Sea of Blood, and open a wide Passage for inevitable Destruction?

Have you any Notion of a Civil War, your Treasury exhausted, your Banks plunder'd, your Trade decay'd, your Company's bankrupt, your Shops rifled, and the various Species of Stocks, sunk, run down and lost? Have you any Idea of Fields flow'd with Blood, your Streets pav'd with the Carcasses of Fellow Citizens, your Wives and your Daughters torn from your Sides, and made a Prey to enrag'd undistinguishing Soldiers? Think that you see this beautiful, and spacious City burnt, destroy'd, made a ruinous Heap, attended with all the dismal Horrors of Fire, and Sword, even from

from Fellow Countrymen, Fellow Subjects and Fellow Protestants.

If you can frame in your Imagination a Land-skip of this, you will surely avoid every Thing, that does in the least tend towards it; you would certainly never follow any discontented Leader in those Paths that apparently guide to all this Misery, and carry on to so much Ruin, you would then certainly seek Peace, you would then certainly before it be too late *ensue it diligently.*

Under the Government of this *Protestant Prince* you may be happy if you will; under the Government of a *Papist*, you never will, you never can be; and therefore, let us all join heartily in this Prayer, *That God would be pleas'd to give our King a long Life, an happy and undisturb'd Reign over us, that he would dispose the Hearts of all his Subjects to Obedience, Unity, and Peace; that he would confound the Devices of all his Enemies; that Blessings may ever attend his Royal Issue, that his Seed may multiply in the Land, and his illustrious House not want a Man to stand before us as our King for ever. Amen, Amen.*

FINIS.

A Sermon, Preach'd at the Consecration of the Right Reverend Father in God, Richard, Lord Bishop of Gloucester. At the Archbishop of Canterbury's Chapel in His Grace's Palace at Lambeth: On Sunday Jan. 16. 1714. By William Burscough, M. A. Chaplain to His Grace the Duke of Rutland, and Fellow of Wadham College in Oxford.

The Duty of Praise and Thanksgiving. A Sermon Preach'd before the King, at the Royal Chapel at St. James's; on Sunday, May the 29th, 1715. Being the Anniversary of the Restoration of the Royal Family. By William Burscough, M. A. Chaplain to His Royal Highness the Prince, and Fellow of Wadham College in Oxford.

St. Paul's Charge to Titus, the Duty of every Minister. A Sermon Preach'd at the Assizes at Chelmsford, August 11th, 1715. By William Butler, Minister of St. Helens near Bishopsgate.

The Great End and Design of Christianity: In a Sermon preached by the Learned and Reverend Z. Cradock, D. D. late Provost of Eaton College.

The Misery of Christians without a Future State; and their Happiness with it. A Sermon Preach'd at St. James's Chapel on January the 29th, 1709. By William Baker, D. D. Fellow of Wadham College in Oxford.

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